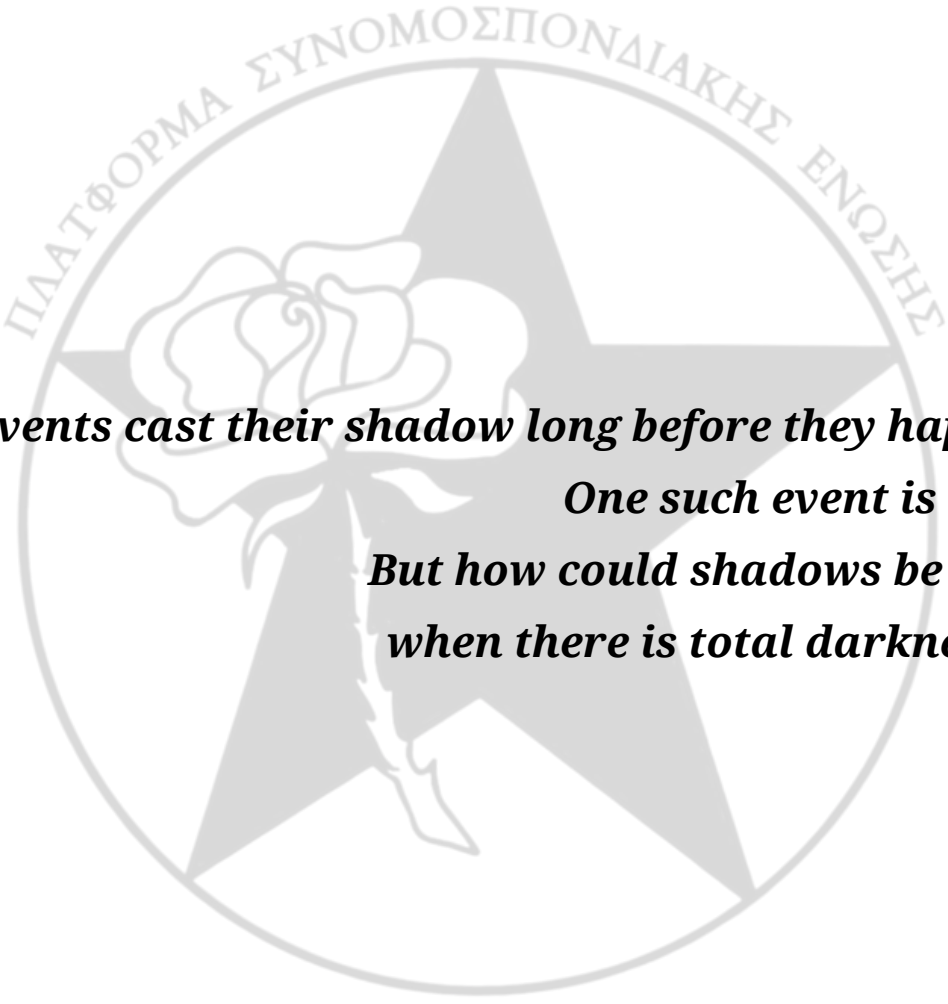


**ON NATO, STATE AND PARASTATAL
PROVOCATIONS IN EVROS
AND THE NEED OF CO-ORGANISATION OF THE
PEOPLE, SOCIETIES AND MOVEMENTS**



PLATFORM OF CONFEDERALIST UNION

PLATFORM OF CONFEDERALIST UNION



***“Events cast their shadow long before they happen.
One such event is war.
But how could shadows be seen
when there is total darkness?”***

September 2023

Greece is burning. But before it burns, it has already been sold off, colonized and divided into zones of use, depending on individual local or transnational interests. Zones - passage of key arteries of energy pipelines from the East to Europe, turning Greece into an energy hub. Zones for the construction of wind farms, hydroelectric dams and gold mines. Zones of heavy tourist industry in every corner of the country. Zones of absolute influence of NATO, with over-concentration of animate and inanimate war material in strategic locations, in the context of the ongoing Third World War. Zones in which surplus and oppressed “human resources” are piled up in prisons, psychiatric hospitals, concentration camps and workplaces, in deplorable conditions.

The events of Evros and Thessaly¹ that followed may be some of the latest episodes in a series of crises that have shaken Greece over the last decade, the decade of crisis and multi-level destruction. In a world in which everything changed during these years, the mountains, the forests and the wealth of the earth in general were all that was left alive and untamed, but not immune to the onslaught of capital and the plans of the ruling class. Logically it was their turn. Thus, closing this historical circle, there is nothing left but ruined land. All that remains, as Brecht mockingly states above, is the grand finale, a summary of which we have seen with the latest events in Evros, preparing us for the new year to come, for the general change of era with its own characteristics appearing in the foreground on every occasion.

[1] The example of Thessaly (Larissa, Karditsa, and surrounding villages) further illustrates the government's and state-capitalist system's handling of natural and unforeseeable disasters. The responsibilities remain the same—no anti-flood preparations, no planning based on the terrain and the region's needs, criminal negligence regarding full disclosure of the scale of the disaster and the evacuation of areas set to be affected. On the contrary, just as in the case of Evros, so too in Larissa and the surrounding areas, the state and capital will attempt to exploit the crisis created by this natural disaster: the Thessalian plain—destroyed and barren for the coming months—will be taken over by corporations, solar farms, “opportunities” for the local community to get back on its feet, and profiteers who are already getting rich off the impoverishment of society. However, in the case of Thessaly, self-organization and social solidarity have gained much more ground. The Larissa Network for Struggle and Solidarity was formed, carrying out actions and mobilizing on three levels: collecting essential supplies, conducting cleanup and rescue efforts, and organizing interventions, demonstrations, and public discourse. The state responded to all this mobilization and struggle by deploying its repressive apparatus, in the absence of paramilitary groups that would have acted on their own initiative.

This year's fires have been an immeasurable disaster in every sense of the word. The result of state and capitalist interests, as well as of inadequate to non-existent fire brigade preparation combined. We do not need to rediscover America to face reality. Not only did they have no reason to stop the disaster, but they will sign investment contracts and speculate on the burned land. In the same way, the collapse of public health and the NHS (National Health Service) paved the way for the onslaught of privatisation policy. The attack on labour rights and trade unionism paved the way for the onslaught of extreme neoliberalism. The artificial regime of social insecurity for the onslaught of the police state. The retreat of the state - as the internal regulator of capitalist interests - on the one hand, and the retreat of the social movements - as progressive and resistance forces - on the other hand, pave the way for the absolute advance of NATO and fascism as “realistic factors of stability”.

Before we look for the guilty, we must first look at the reality and the interests behind it. The countryside is being destroyed and slowly deserted to become land for big corporations. Farmers, agricultural labourers and small business owners in need are being pushed into impoverishment. The alienated masses of workers, sub-proletarians, people next door, are called upon to struggle to survive in a society and environment that is destroyed in every aspect, both in urban centers and even more so in the countryside. The events in Evros have not only to do with the biblical destruction of the place and its people, who were left to fight the flames alone for seventeen days. It also has to do with the provocations² that was organized on the backs of locals, immigrants and refugees, but also on the backs of the entire Greek society.

[2] Provocation is defined as any provocative fraudulent action that stimulates or aims either acts of violence and revenge, or at creating general confusion among persons, or groups of persons, or even a specific social group. The ultimate purpose of those who carry out provocation is either the general adoption of some false views that may harm someonegroup of people or even the incitement to acts of revenge. It manifests itself from simple slogans up to destruction, arson or injury and death of persons. Provocation is considered the most powerful weapons of militant propaganda in the psychology of the masses which become very dangerous in times of crises, e.g. political, economical, etc.

A provocation that has turned another cogwheel in the plans of war, domestic and foreign, that the local and transnational elites are attempting. A provocation organized and staged on the model of the "special warfare" to legitimize and finalize NATO's involvement in the region. This paves the way for NATO to play the role of the official governor for the safeguarding of the activity of big and small capital as well as the role of the regulator of balance between trans-national interests, intensifying the militarisation of the entire grey border zone between Greece and Turkey.

Scenario: The Shock Doctrine

From the first moments of the fire, state and government disappear, leaving a vacuum of destruction and panic. In doing so, they reinforce the terror and despair that the disaster has brought and give the para state room to operate. The Greek state is creating these conditions that will legitimize through fake news and an organized deep statal plan the fascist groups that are attempting in Evros to take the situation into their own hands. Their mobilisation may confuse us as being initiated by the angry social base, but in reality they have been operating precisely under the orders of the ruling elites and their mechanisms. The mainstream media and social media are launching a campaign of misinformation, targeting migrants and refugees as arsonists, at the same time that the government is denying even the reports of state mechanisms (e.g. the Forestry Department, the Athens Observatory, etc.) that are proving the contrary. The game of absurdity between the institutions is beginning to become evident, contributing both to the disorientation of public opinion from the substance and reality of events and to their depoliticization.

Setting up the chessboard

The gap left by the state and the government is being exploited by P. Papadakis, Member of the Parliament by Evros with the far-right political party of the con artist Velopoulos. "Greek Solution". Spreading fake news, reproduced and fed by commissioned agents, he claimed that there is an organized plan by Turkey, Islamists and migrants to destroy Evros, calling for a "spontaneous"

organization of paramilitary/parastatal armed groups to hunt and murder migrants as guilty for the fires. The organized parastate NIS (National Information Service) - church - party leaders - army - police and local businessmen organized themselves, staging a mini coup, in cooperation with the central power. Despite the fact that there has been no evidence to date and while it was the migrants who paid for the fire with their lives, the organized provocation spread its poison to large sections of the devastated social base of the region. It was not the result of luck, but of their years of organized work in the region, which is ideal for transnational interests and for turning it into a firing range and experimental tube of the Greek state and NATO. Nationalism, chauvinism, racism and religious fundamentalism are the poison that attempts to form the core of an "Islamic State" in a Greek Orthodox cloak. Fascism in each place, with its own characteristics, takes its own particular form. But it performs the same role. It is, in the modern world, among other things, a tool for new special roles in the pre-existing social, political, economic and border treaty, for the advance of big capital and international imperialism.

On top of the unfolding events comes the news about the agent Apostle Tota, a long arm in the dirty work of the state, the parastate and the church, who published on his own channel the kidnapping of 25 migrants from Syria and Afghanistan. Apostolos Tota is a human trash who describes the "Greek dream" in one picture. Sucking up to priests, businessmen, cops and party leaders, he managed to acquire a business, money, and powerful contacts within a few years. A puppet for dirty jobs, from whom no one will ask for the political responsibility, an disposable servant of the system. He wasn't the only one... The testimonies and documents publicize the situation by acting as an advertisement and mobilize, both local and central authorities.

The mechanisms at work

The narrative of the parastatal and fascist gangs engaged in a medieval witch-hunt, which not only didn't have to be overturned, but instead a larger one had to be created in its place, in order to give a more formal tempo to developments.

It was the turn of the mainstream media to reinforce the narrative, and finally a local P.D. (Police Department) came to seal it through the testimony of the accused A. Tota himself. Thus they not only acquitted, even temporarily, the agent, but also set up the 13 arsonists' frame-up, which even if it was brought down in court, left its mark on the development of events and the promotion of provocation.

The state returns

In the face of these armed forces of the parastate and the civil war conditions of pressure that they created in Evros, the time has come for the state to take the role of fireman and regulator of the balance in a crisis that it has been creating in the region for years. The government showed up days later, indirectly confirming the narrative of migrant involvement with the fires on the one hand and making promises of compensation on the other. It presented no evidence, no guilty party or accused, no evidence of even reasonable suspicion. At the same time, it confronted other parts of the state apparatus that provided evidence to deconstruct the narrative, in order to weaken the counter-narrative. It was suppressed in a systematic attempt to seal the lie that had been spread. In this way, it gave political legitimacy to the far right and encouraged their parastatal activity, informally integrating them into government planning.

The role of the government

In this chaos, Mitsotakis is rubbing his hands, watching the provocation and is ready to be the first to exploit it, stepping out of the frame of responsibility. As he did with the state-capitalist crime in Tempe, with the murder of Pylos, with the surveillance scandal, with Novartis, with every scandal and murder in recent years. The cooperation between the neoliberal and fascist forces is anything but unorthodox. On the contrary, it is the programmatically determined way to keep the elite in power. It is no coincidence that on the same days there was a meeting between Mitsotakis, Zelensky and the Balkan states, where the new plan to intensify the war with Russia was presented, in which the fascist and paramilitary mechanisms play a leading role. It is wrong

to perceive the Evros affair as a local phenomenon. On the contrary, it expresses the global trend towards conservatism and the spread of fascism within states, including a large portion of the western world and its periphery. Let us bear in mind what happened in Ukraine about 10 years ago. An effort reminding us of the 'Ukrainianisation' of Greece that has been underway since the first moments the Mitsotakis regime took power. Taking control of the NIS, the press, electronic and otherwise, placing insiders at every nerve centre of the state apparatus and the judiciary and buying off society with public money, attempts to impose a regime of absolute control. These are the same steps taken by Erdogan in Turkey, Orban in Hungary, Yanukovych in Ukraine, as well as by the government of the Republic of Moldova and other regimes of the same type. The organisation of the parastatal gangs centred in Evros and northern Greece is the same recipe that Zelensky applied with the Ukrainian neo-Nazis and Erdogan with the Islamofascists.

It is crucially important to recognise not only the situation in Evros and on the borders, but also the people who live there. As much as Greek society is becoming conservative, the majority of the people in these regions are neither nationalists nor fascists. The great majority of people living in Greece are desperate, impoverished and outraged by the decade of crisis and the defeat of the '08-'12 movements and the fiasco of the government and parliamentary left.

At the same time, a large part of the world of social solidarity and resistance spontaneously organized themselves into volunteer firefighting and support groups for firefighters and affected people. The Reading Room and the social kitchen "Allos Anthropos" from the very first moment formed solidarity networks and were the ones targeted with threats from: shadow accounts on social media, and the physical attack on 23/8 during the antifascist rally that was called. On the other hand, a powerful minority of the local and international plutocracy, with fascists, agents, local institutions and other pawns in the front line, has imposed its narrative, attempting to assimilate the local populations, using money, propaganda, fear and repression. Organised fascism in Evros and on the Greek borders is directly linked to state and parastatal centres and planning. It is the paramilitary gangs that terrorize, rob,

rape, torture and murder with the blessings of the government, local authorities and the church and with the legitimacy of the repressive mechanisms. It is a gang cutting millions of euros in black money every year from pushbacks, human trafficking, smuggling, etc., which end up in the pockets of the state and the parastate. They are people known to the local communities, which remain silent out of fear, indifference, need and desperation or all of these together. This situation is paving the way for the rearrangement of the region as a large camp and will sooner or later find the people of Evros living in a small Afghanistan, Libya or Iraq, counted as meat in the meat grinder of the world's economic and political elites and the victims of their fascist gangs. It will pave the way for the fulfillment of NATO's and capitalist plans for the occupation and plunder of the region.

No wonder we have reached this point. At the same time as the state-capitalist and governmental responsibilities for the devastation of the countryside, for the fascist propaganda of the mainstream and social media and the role of the church, we also need to look at our own movement's responsibilities. The indifference and devaluation of the border regions and populations, the absence of real political and social work in these regions, which are plagued in every way by the onslaught of local and transnational capitalism. Humanist and idealistic declarations and grand speeches which not only do not reduce distances, but create bipolar and literary conflicts. We have been aware of the situation at the borders for years, but as a movement we have not really supported not only the local communities, but also our own comrades who are struggling alone in these areas.

Beyond the reasons and causes

Times are getting shorter. The ongoing Third World War is radically transforming the old world we know, forcibly imposing its own plans and priorities. The world of struggle and the movements, the fighters, the strugglers, every free person, in whichever part of the social front they are, must join forces on the front line to organize social self-

defence,³ to defend our societies, our lives and nature. Building the common ground on which to provide answers - concise and coherent - to the questions of reality and its needs is the way we can provide a realistic counter-proposal, building an example and a culture of life and struggle.

Social self-defence, in the era of the generalised crisis of the Third World War, includes every level and aspect of social needs. The organization of every standard of living that will ensure our survival and continuity in natural terms is a necessity: in food, shelter, health, education, culture, social justice and our defence against state armies and fascist parastatal mechanisms. In other words, in everything that we are being attacked on. In everything that systematically and with a plan, they destroy.

We ought to jointly build an Autonomous Internationalist Political Strategy on the basis of a platform of programmatic positions and agreements. The national policies of states and capitalists give birth to war and graveyards.

We ought to define our position as the Third Pole, outside the already formed camps of the Third World War.

To connect organically with the fragments of the fragmented world, societies in crisis and active revolutions and resistances.

To form the Balkan Confederation of the people, societies and movements, to gain an organic link with the social and anti-colonial struggles of the Middle East, Latin America, Asia and Africa.

We ought to be the link between the different revolutionary traditions and movements around the world.

[3] A typical example is the theory of the Rose, as expressed by the Kurdish freedom movement. It is a holistic inclusive theory and practice. In the micro-ecosystem of the rose there are the thorns that will protect it, there is the fertile soil that nourishes it, the water that waters it, all sorts of organisms that perform their own role in its survival and reproduction. Through this natural process of self-organization, the rose is an autonomous world in an environment of interdependencies and interactions.

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**To organize our resistances,
to confederalise our struggles.**

**For an International of the people, societies and movements,
not of states and capitalists**

MOBILISATION - CO-ORGANISATION - COORDINATION

PLATFORM OF CONFEDERALIST UNION

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